

I am the good Shepherd.
John 10:11.

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

The good Shepherd giveth
his life for the sheep.
John 10:11.

Volume 23

Postmaster: In matter concerning mailing write
Rev. Josef B. Haave, Rose Valley, Sask.

Wadena, Saskatchewan,

Second No. in February, 1947.

No. 4

Now is the Time

Read II Corinthians 6:1-10
First Sunday in Lent.

"Now is the day of salvation."

Somehow the word salvation has a remote meaning to us. We think of it as the time of escape when judgment day has come, the experience of Christians escaping the just punishment for sin, and by grace inheriting eternal life. Whereas the Word of God speaks of salvation as a present reality. Christ said to Zacheus, "Today is salvation come to this house", (Luke 19:9).

Day by day and hour by hour, the grace of God is a power for salvation in the lives of God's children. Some may remember their first realization of depending on God's grace. Today, this moment, we are either opened or closed, willing or unwilling to receive God's grace in Christ.

You say you are receiving God's grace today, experiencing the forgiveness of sins and the joy and peace of a good conscience toward God. That is fine. We are happy for that.

But perhaps you do not have the assurance, just mentioned. Perhaps you need the entreaty, "that ye receive not the grace of God in vain". "At the acceptable time I have listened to you, and helped you in the day of salvation" (Revised Standard Version). God is listening for a cry from your heart. Have you felt convicted by the Law of God, sinful and helpless in the light of eternity? God is waiting for your plea, "Lord be merciful to me, a sinner." He is waiting to have you realize that salvation is free, "by grace are ye saved", through faith in Christ.

Lent! not just another historical anniversary, but a period of sending deeper the roots of faith into the source of our salvation, the grace of God, as we see it in the suffering and death of our Saviour. It was for you and for me that He died on the cross at Calvary.

A repentant cry for mercy will enable you to receive God's grace, and by faith you must continue to draw on His grace to sustain your life in Him. God grant that many will be established in grace this Lenten season.

The past is often forgotten. The future is always unknown. The present is all we really have. Have you begun to realize why the Bible again and again places the emphasis on Now? "Now is the acceptable time; behold, now is the day of salvation." In the present moment, God's love flows into our lives as we open the flood gates of our hearts.

Now is the time, not only for our personal salvation, but now is the time for us to work in the Lord's in our Church, emphasizes the responsibility of every Christian to witness for Christ, and bring souls into the Kingdom. Every Christian is a servant unto salvation for the unsaved.

The Apostle Paul mentions several things necessary in order that we be helpful to souls that need our help. Reading them in the last verses of this text somehow reminds us of people we know, perhaps an old pastor in the Church, a member of your family or an old friend. These people are living example of some of the things that are mentioned, "as poor, yet making many rich; as having nothing, and yet possessing everything." They experienced daily the grace of God, molding and making them Christian personalities.

Are you receiving God's grace unto salvation and unto service in His vineyard now?
—G. E. M.

LENT



"Let us keep the feast, not with old leaven . . .
But with the unleavened bread of sincerity and truth."
1 Cor. 5:8.

THEY PRAYED TOGETHER

It was my privilege a few weeks ago to be a guest at the regular weekly prayer meeting conducted by our foreign missionaries home on furlough. This is an experience which will not be forgotten. It was an inspiration to hear the group sing. They sang with fervor. God spoke to us in a short, practical Bible study on the great truth—"Jesus Christ the same yesterday, today, and forever."

Then it was time to decide on special prayer requests, remembering Christ's promise: "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19). Two missionaries present were awaiting orders to sail. Surely they must be remembered in special prayer. The faithful missionaries now working on the various fields, some of them away from their families, needed special intercession. The native Christians tested by hardship and trial, the young people on the mission field, the civil war in China, the rebuilding of mission stations, churches, and hospitals in wartorn areas, were all decided upon as special prayer requests. The great need in foreign lands was emphasized, and the group took hold of Christ's words: "The harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest" (Matthew 9:37, 38). A mighty mission crusade when hundreds of missionaries will walk through open doors in foreign lands became the united prayer request of this group.

It was time to translate these decisions into prayer. We all went to our knees. That is the custom of this group at their weekly prayer meetings. Words can hardly describe this sacred experience of kneeling with these sainted missionaries—veterans from God's front lines wearing many battle stars and service stripes for God all over the world—in special prayer. Christ was in our midst. Heaven was very close. Something happened in that missionary home that night. New power went out to China, Madagascar, Africa, and South America. We prayed together. The Church of God in many nations was built for eternity

there in that prayer meeting that night. We could all sense it. That was God's promise to us.

This is God's way for His Church to be built. Like a refrain through the book of Acts, runs the great truth, "they prayed together." When things were hard, the going tough, they prayed. Important decisions and new plans were made in united prayer.

Isn't there a danger we rob prayer of its rightful place in our congregations and work of our general Church today? Yes, we agree that every committee or board meeting should open with prayer. We always meet in the spirit of prayer. But we spend so little time in actual prayer and so much time in discussion. So often we do not take time to decide on special prayer requests and claim God's promise for wisdom and guidance. We try to do so much around a table. We do so little on our knees. It is so easy to forget that God's Church has gone forward, not by resolutions passed around the banquet table, but because Christians have dared to bend their knees in united prayer.

God could do much more through our Church with all its boards and organizations, the local congregation with its trustees, deacons, church council, etc., if in every group we would be true to our heritage and the command of Christ and spend more time in united prayer. If the weekly experience of this group of missionaries going to their knees together were duplicated in every part of the work of the Church, something would happen.

We do not fear concentration camps in America. We know little of what real suffering and hardship mean for the sake of Christ and His Kingdom. But we have open doors. No Church has faced as wide open doors as we face in 1946. May God move us to recapture this secret for a forward march for Christ in our Church today. They prayed together! They went to their knees! This is our day of opportunity for Christ's Church. Tomorrow may be too late.—Lutheran Herald.

When you are so devoted to doing what is right that you press straight on to that and disregard what men are saying about you, there is the triumph of moral courage.

"Bonds of Freedom"

"Let us break their bonds asunder, and cast away their cords from us." These the words, as it were accompanying the prophetic film flashed across the screen of our minds as we read the Second Psalm, and see heathen kings and the rulers of God's people in strange alliance against the Lord's Anointed. Strange alliance? Yes indeed. For think of how the Jews through the years had chafed under the Roman yoke and then imagine of all men, the high priests renouncing the "King of the Jews" with the words, "We have no king but Caesar"! Such a course can only be explained by their deep-seated rebellion against God, His plans and purposes.

But, let us leave these high priests of old, alone. Let us rather ask the question why there are so many among us who have a good knowledge of God's Word, but who will never own Christ as their Lord and God. And why are there so many who shrink back from "renouncing the devil and all his works and all his ways?" And why are there not so few who say the words but deny their confession with their lives? And why are there so many who prefer not to join in a whole-hearted spiritual support of the work of the congregation? And why are there those who are dissatisfied with the Christ that God has given us and who try to recast Him in a mold that makes allowance for their pet sins? And why are there the bolder ones whose speech shows that they regard Christ and His Church as something that hampers their freedom of life, expression and development? Is it not because the counsel of their natural hearts towards God and His plans is just this, "Let us break their bonds asunder, and cast their cords from us?"

But let other folks alone. God wants to talk to me. As I enter the Lenten season once more the Holy Spirit wants to point me to Christ on the cross and ask me if I have not also in the evil counsel of my heart said of a gracious God and a loving Saviour, "Let us break their bonds asunder and cast away their cords from us." Then let me repent of my sin and my wicked heart and acknowledge that the bonds and cords that I have sought to break are but God's loving arms encircling me to make and keep me free in Christ.
—A. K. H.

In Christ I may have: A love that can never be fathomed; a life that can never die; a righteousness that can never be tarnished; a peace that cannot be understood; a rest that can never be disturbed; a joy that can never be diminished; a hope that can never be disappointed; a glory that can never be clouded; a light that can never be darkened; a happiness that can never be interrupted; a strength that can never be enfeebled; a purity that can never be defiled; a beauty that can never be marred; a wisdom that can never be baffled; resources that can never be exhausted.

Daily reading: Isa. 34; Rev. 4; Alternate Reading: Deut. 6; Psa. 89.

The early disciples of Christ appear to have been wholly unconcerned about the heathen nations around them or even Samaria at their doorstep until persecution dispersed them. Then Phillip went down to Samaria and others went everywhere preaching the Word of God.

The Shepherd - Hyrden

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Lutheran Sunday School By Mail

Dear Readers of "The Shepherd",
Greetings from our Lutheran Sunday School by Mail at S.L.B.I., Outlook.

Our great Sunday School is still carrying on, nearing the middle of its third year. It is interesting to note that it is a "growing concern". In the fall of 1944, when this work was first begun we had an enrolment of only 50. Before May of 1945 our enrolment had increased to 870, increasing to over 1,100 by June, 1946. Our enrolment this year reached 1,300 with a present mailing list of 1,140. (The difference is accounted for by the number of pupils who have discontinued for various reasons—Sunday Schools begun in their districts, etc.).

At the present time we, including student workers, are in the centre of getting the mailing list ready to be sent again in a few days. Pupils from many parts of our continent are anxiously looking forward to their regular letters from the Sunday School by Mail: Pupils from points in British Columbia, Alberta, Saskatchewan, Manitoba, North Dakota, Minnesota, Montana, and the Northwest Territories. If it was not for the services of just such a Sunday School as ours, many of these children would not be reached by the Word of God.

There are several courses to choose from in the S.S. by Mail. Firstly, there is the Kindergarten Course, based on the New Testament Leaflets and is especially prepared for the child who cannot read or write. Parents are given helps whereby they can assist their child.

There are also the graded courses from 1 to 7 based on the graded series of Sunday School books: "My First Sunday School Book", "My Second Sunday School Book", "God Speaks to Me", etc.

A course for the Confirmation Class is also available based on Grimsby's "An Explanation of the Catechism".

Over 150 of our enrolment are enrolled in our Bible Courses—Acts or Romans. Some of these students are using these courses in their weekly Bible Class in their district, and reports regarding these are favorable.

It has been a practice to enroll pupils at any time during the S.S. by Mail year. These pupils, if they are enrolled in grades other than Bible Class or Confirmation, are started out where the present pupils are working, just as you would do for an ordinary Sunday School. Those in Confirmation or Bible Class will begin at the beginning no matter when they enroll.

It is a joy for us to receive personal letters from the boys and girls of our country telling about their spiritual experiences or problems. We would like to encourage others to do so too. By God's grace we try to help them.

Will you who pray join with us as co-workers together and pray for the work here and for the children?

DORIS NELSON,
Supervisor of S.S. by Mail,
S.L.B.I.,
Outlook, Sask.

News of the District

St. Olaf Church, Watrous, Sask.

Despite the very severe weather a group of enthusiastic young people met at the parsonage on January 30 to organize a Y.P.L.L. The name chosen was St. Olaf Luther League. Meetings are to be held twice a month. The following officers were elected: Pres., Ernest Popp; vice-pres., Joan Fotheringham; sec., Norman Aarestad; treas., Dolores Becker.

The St. Olaf congregation plans to have its church basement remodelled. The work has been held up because of labor shortage and lack of materials. But it is hoped that work can commence within a short time.

Prince Albert congregation has purchased a very fine house as parsonage. It is only one block from the church. It has seven rooms, two lots and a garage. Pastor and Mrs. J. T. Dahle and family rejoice over this forward move.

A baby boy was born to Pastor and Mrs. J. T. Dahle on February 5, 1947.

In line with the program of this Year of Evangelism plans are being formulated to make a canvass of Camrose. This will be of special aid for Camrose Lutheran. It is planned that students of Camrose Lutheran College and the Canadian Lutheran Bible Institute together with young people from Camrose Lutheran will aid in this canvass.

The Colombia Mission

The Canada Branch of the Colombia Evangelical Lutheran Mission held a special association meeting on Wednesday, February 12, during CLBI Fellowship Week. This meeting was held at the Institute. As formerly announced the future of the Celmosa was to be decided at this meeting since the U.S. Branch had decided to take up work in Mexico.

Dr. J. R. Lavik was present and reported on some of the things that had been done since the churches took over the field. The Celmosa missionaries on the field had been offered the opportunity of working under the churches and letters of call had been issued to them. There are now approximately nine families and eight or nine single women in the Colombia field. The annual operating budget now totals approximately \$35,000 per year and there is a plan to set up a fund of approximately \$90,000 for building purposes in this field.

The motion was made and carried that we continue as an association and that we support the Celmosa field. It was also decided to send \$1,000 from the treasury to provide a jeep for the use of our missionaries in the field.

A prayer session of thanksgiving and praise followed these unanimous decisions of our organization.

The plan then is that the Celmosa continue to support our missionaries through the churches and the constitution of the Canadian branch be altered to correspond to this new forward step.

Recommendations From The Board Of Trustees

The Canada District Board of Trustees met on January 7, 1947 at Saskatoon with President M. A. Dale presiding. After the opening devotion conducted by Pastor A. K. Odland the undersigned was elected secretary. Various reports were presented to the Board. Stewardship Secretary Pastor A. M. Vinge reported that as of budget December 3, 1946, 38 congregations had contributed nothing to the budget. Our District Receiving Treasurer, Miss Norma Lyseng, reported that to December 31 a total of \$3,941.44 had been sent to her, and since then \$1,230.45; \$7.28 has been spent for stamps and exchange.

Pastor K. Bergsagel explained the

legal aspects of the relation of the Outlook College Board of Management and the Saskatchewan Lutheran Bible Institute. Pastor Dale reported on the progress of the Lutheran World Action campaign in our district. He also reported on Canadian Lutheran World Relief, this report being implemented by Dr. J. R. Lavik and Pastor Bergsagel. District Treasurer E. M. Bergh reported a present balance in the district treasury of \$4,969.27. Of this, \$4,069.96 are Honerud Estate Funds, of which only the interest can be used (for Elementary Christian Education).

Among the motions adopted were the following:

"That in our district we endeavor to complete the ingathering for our Lutheran World Action greater goal by the end of June 1947."

"That in our synod we place the emphasis on achieving our Lutheran World Action greater goal, and that we urge that our contributions to the 'Child Feeding Program' be sent to Lutheran World Action."

—G. O. Evenson, Secretary.

Canadian Lutheran Bible Institute Fellowship Week

The Canadian Lutheran Bible Institute held its annual Fellowship Week, February 10-16. Also this year this gathering brought blessing to those who attended. From the very beginning, the installation service of the new dean and newly elected board members, to the concluding meeting on Sunday evening God's blessing was manifest.

Three forenoon classes and chapel service filled the forenoon, and a practical topic followed by discussion filled the afternoon. Special services were held each evening. A lecture with slides was shown before the evening session on Thursday by Pastor K. O. Stensland of the "Friends of Israel." Fourteen pastors participated in the program throughout the week. Seventeen pastors were in attendance, full or part time. On Wednesday Dr. J. R. Lavik was present. He interviewed prospective seminary students and those thinking of foreign missions at C.L.C. and C.L.B.I. and was present at the Colombia Mission Association meeting.

During the week the crowds continually increased until the largest classroom and library of the Institute could not accommodate the crowd so the Thursday and Friday evening sessions were held at Camrose Lutheran.

Visitors came from Irma, Edmonton, Morrin, Wetaskiwin, Dickson, Tyley, Meeting Creek, Provost and even from Rolling Hills south of Calgary.

The program outlined did not include a meeting Saturday evening. However, it seemed expedient that a meeting be held. A volunteer program was arranged. The result was a spirit-filled, moving prayer and testimony meeting that made glad the children of God. Souls took their place beneath the cross of Jesus and believers rededicated their lives for a more consecrated witness in living and serving. In the community surrounding CLBI it was a fitting prelude to the evangelistic emphasis.

Sunday was closing day. The regular morning service conducted by the local pastor, K. C. Grundahl, taxed every available space in Camrose Lutheran. The afternoon and evening sessions were sponsored by C.L.B.I.

Pastor Osborne Olsen from Fort Saint John preached in the afternoon. At this service an offering of \$194.36 was laid on the altar for Lutheran World Relief as a gift from CLBI. Pastor I. J. Saugen preached at the evening service. He brought a challenging message on being true to the heavenly vision.

Thus ended the 1947 fellowship week. There was joy and thanksgiving for the rich blessing in the spirit-filled, Christ-centred fellowship enjoyed by the children of God.

The District Luther League Board Meeting was held in Zion Lutheran, Saskatoon, on January 7, 1947, at 4.30 p.m.

Present: Dr. O. K. Storaasli, chairman; Mr. Luther Olson, vice-president; Rev. M. S. Johnson, treasurer; Rev. L. E. McFarlane, Saskatoon Circuit; Rev. H. Melby, Yorkton Circuit; Rev. G. Morstad, Southern Alberta Circuit; Miss Bodil Gottlieb, Edmonton Circuit; Miss Charlotte Viske, correspondence secretary; Rev. S. Bue, representing Moose Jaw Circuit; Mr. Daniel Vinge, Camrose Circuit; Mr. H. Hesje, Prince Albert Circuit; Mr. G. Loken, Bible Camp Coordin.

Miss Ree, district L.L. recording secretary; Miss Lindland, P. T. L. secretary; and Miss Melsness, Jr. L. L. secretary were unable to attend.

Important Business Transacted

The District Faith in Action Sunday for 1947 has been tentatively set as November 9.

It was decided that the L.L. carry on its Evangelistic Program and thus supplement the Church Evangelistic program that is now being undertaken for 1947.

It was suggested that the Fall Workers' Conference date be changed. No action was taken. (Have you any suggestions?)

Dr. Storaasli gave the 1946 report for Youth For Christ, in which he reported that the Canadian allocation was more than doubled in 1946 and every Circuit went over the top.

Twenty-five dollars was voted to be used by our Bible Camp Co-ordinator to start gathering pictures of our Bible Camp Activities for visual publicity.

A motion was made that we (Canada District YPLL) extend an invitation to the International YPLL to hold its next Convention at Calgary. Dr. Storaasli was delegated to present a formal invitation to the Milwaukee Convention this summer.

It was decided that each Circuit order directly from Rev. A. K. Odland for their supply of Echo Bulletin Paper, (Bawlf, Alta.).

Daniel Vinge was unanimously voted as nominee from our Synod, to Oslo Youth Conference in July. Canadian Lutherans are to have one delegate to be drawn by lot from the names suggested by each Synod. We thereby agreed to help finance the delegate. —Ed.

Power for This Hour

Principles of Church Development

How was the Church of Christ founded, spread, and established?

What principles does the Holy Spirit use in founding the Church of Christ among men? How does the Holy Spirit work to further the healthy development of the Church?

If you are interested in these questions you ought to study the Book of Acts for it, of all New Testament writings, deals most directly with these questions. And more, it deals with these questions in such a fundamental way that only by knowing the Book of Acts well, can we begin to understand and appreciate the instructions and admonitions given to the maturer churches in the Epistles.

In this Year of Evangelism we are urged to study the Book of Acts. It is a timely and interesting study. If you feel you cannot get as much out of reading the book as you would like, you might well send to the SUNDAY SCHOOL BY MAIL, Outlook, Saskatchewan, for the new correspondence lessons on Acts. We have been trying them at the CANADIAN LUTHERAN BIBLE INSTITUTE, Camrose, and find them very much worth while. We find the students growing more and more interested in answering the study questions from the book itself and from the whole Bible. Why not get a set of lessons, and start to work your way through the Book of Acts? Or still better, get a set of lessons for each member of your Bible Class!—Peter B. Stolee.

Jeg er den gode Hyrde.
Joh. 10:11.

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Andet No. i February, 1947.

Den Gode Hyrde setter sit
liv til for faarene.
Joh. 10:11.

En Seirende Tro

2 søndag i Faste—Matt. 15:21-28

Dette evangelium taler om stor foreldresorg. En mors datter plagdes ille av en ond aand. Det var navnet paa den tids sinnssykdom. No er vi vistnok blitt saa klok at vi ikke tror paa onde aander lenger. Kai Munk, den danske dikterprest som led martyrdøden under nazi-veldet i Danmark, sier et sted: “Nu tror vi bare paa legemer, saalenge vi enno har dem.”

Det var neppe et uheldig navn de brukte om sindssyke paa hin tid. Hva vet vi egentlig om forholdet mellom sjel og legeme? Der er sannhet i det gamle ord om øyet som sjelens speil. Stundom kan du se i øyne som ellers er vakre en sjel spille seg som ikke har hjemme der. En fremmed, uren aand har tatt bolig i det menneske.

Jesus kjente sjel livet. De gaater som er uløst for oss framdeles, var kjent av ham. Han talte det mektige ord ut av sitt hjertes uendelige godhet, “ordet som skaper hva det nevner,” og da maatte ondskapens aande haer alltid ta flukten beklaget henne. Tenk at et slikt barn ble født og at Gud lot det leve! Men det var en hensikt med dette barnet. Det burde fedre og mødre med syke barn merke seg. Der er desverre alltid mennsker som er saa daaraktige at de vil vaere klokere enn Gud selv. Uten dette barnets sykdom, som var en prøvelse for moren, hadde hun neppe kommet til Jesus, og faatt sitt lives største oplevelse. I prøvelsens haarde skole hadde hun laert ydmykhet, en ydmykhet som gjør henne til mønster for oss alle. Denne ydmykhet drev henne til Jesus, og hos ham fikk hun tro paa kjøpet. Og saa ble det en seirende tro. For hun hadde tro paa det umulige i at Jesus kunne avslaa hennes bønn om hjelp. Og da gir han seier.

Om bare vaar tro var saa likefram og enkel, saa direkte og levende som hennes. Heri ligger vaar kristendoms styrke. Det er ikke et spørsmål om hvor mye vi har laert om Jesus, men hva vi tror om ham. Hva tykkes eder om Kristus? Det er viktig at vi laerer alt det vi kan om Jesus fra evangeliet, men det er langt viktigere at vi handler i tro. Barnslig tiltro paa Jesus, med manglende kunnskap er verdt langt mer enn store kunnskaper, men ingen levende tro.

Jesus av Nasaret, den medlidende og den mektige, gikk forbi. Og kvinnen bestemte seg til aa nytte dette høvet best mulig, uten hensyn til noen hindring som stod i veien, for her var hennes Frelser og frelse.

I denne velsignede fastetid, gaar Jesus av Nasaret igjen forbi paa sin Via Dolorosa, smertenens vei. Aa, du mann og kvinne som ikke ber, la ham ikke gaa dig forbi denne faste uten at aapne dit hjerte for ham slik at han kan sette deg fri fra synd og den ondes makt “Idag er naaden tid, idag er Gud aa finne! Nu kan alvaarlig flid hans milde hjerte binde.”

Kvinnen visste vel om de ting som tjente til hennes fred paa den dag som var hennes besøks tid. Og med troens kraft tilbad hun Jesus og ba igjen: Herre, hjelp meg! En hører i hennes bønn ekkoet av en annen røst fra templet i Jerusalem, røsten av en som roper: “Gud, vaer meg synder naadig!” Der ed alltid slektenskap mellom Guds barn bønner. Og i sannhet hadde Jesus velbehag i hennes vedholdende tro og bønn. Det var fryd i Jesu røst da han sa: “Kvinne! din tro er stor; deg skje som du vil!”

Vaart hjerte banker ev glede til svar paa Jesu fryd over en tro som kvinnens, og vi vil gi ham denne

En Som Vilde Omvende Sig

Den tyske pastor E. Modersohn fortalte følgende fra sine oplevelser:

Efter et kort foredrag som jeg hadde holdt i en by i Syd-Tyskland, kom en frue med det aller gladeste smil og forlangte en privat samtale.

Jeg spurte hvad hun ønsket, og hun svarte. “Jeg vil omvende mig.”

Og fremdeles saa hun glad og tilfreds

For at prøve hende sa jeg: “Jasaa, De vil omvende Dem. Hvorfor vil De det?”

“Aa, De preker jo altid om omvendelse,” erklærte hun.

“Det gjør jeg vist,” svarte jeg, “men har De syndet da?”

“Beste pastor Modersohn, hvad tenker De egentlig om mig?” utbrøt hun. “Jeg har alltid vært et hederlig menneske. Jeg har intet at bebreide mig.”

“Men da behøver De jo ikke at omvende Dem,” indvente jeg. Hun saa paa mig, som om hun vilde si: Det var da en besynderlig mand. Hver aften sier han at man skal omvende sig. Og naar man saa kommer og sier at man vil det, sa sier han at man ikke behøver det.

Efter noen øieblikks taushet gjentok jeg atter samtalen: “Ikke sant, De vil gjerne omvende Dem?”

“Jo, det vil jeg,” lød svaret, “det er jo derfor jeg er kommet hit.”

“Nu, da vil jeg gi Dem et godt raad. Gaa hjem og bed Herren at han viser Dem Deres hjerte saaledes som det er, som han kjender det. Vil De gjøre det?”

“Naturligvis, naar De raader mig til det.”

“Godd, saa gjør vi begyndelsen med det samme.”

Saa bøde vi vore kne, og jeg bad Herren aapenbare for hende hendes hjertes tilstand, som han kjente det. Derpaa gik hun hjem.

Om et par dager kom hun tilbake, nu storgraatende.

“Hvorledes staar det til?” spurte jeg, “hvorfor graater De slik?”

“Ak,” svarte hun, “jeg har fulgt Deres raad, og jeg kan ikke tale om alt hvad jeg har faat se. Aa, hvor meget Gud har mindet mig om—om ting helt fra min barndom som jeg for lenge siden har glemt, om epler og bær som jeg rapset fra mine naboers haver, og om alt mulig andet. Alt, alt har han vist mig. Tror De Gud kan ha naade for en saadan som jeg?”

“Ja, det er jeg viss paa. Ser De, sist De var her, kunde ha ikke hjelpe Dem, for da var De ingen synder (i egne øine). Og det er syndere den Herre Jesus er kommet for at frelse. Nu er De en synder, ikke sant?”

“Ak jo,” hulket hun, “og jeg tror neppe der findes en saa stor synder som mig.”

“Da, kjære ven, passer De netop for Frelseren. For det er virkelig syndere han mottar.”

Vi bøde vore kne, og hun bad omtrent som tolderen i templet: “O, Gud, miskund dig over mig synder!” Saa gik hun i likhet med ham retferdiggjort til sit hjem, frikjent og viss paa sine synders forlatelse.

—Broderbaandet

samme glede over vaar tro paa ham. For den er en del av den fryd som laa foran ham, for hvilken han led paa korset og ikke forsmaadde dets skam. Slik vant kvinnen, heltinnen i troens vaagestykke, for Herren, for seg selv, og for oss en inspirerende seier. For “dette er den seier som har seiret ever verden: vaar tro” 1 Johs. 5:4.

—H. Arnold Strand.

SAA STAA DA!

Efes. 6, 14.

Saaledes kan det bare hete til den som har gjort alvor av aa gi sitt liv til Jesus.

Til den som er utenfor samfundet med Gud heter det: Vaakn op! Staa op fra de døde, la Kristus lyse for dig—ellers:

Snart over dig henger en mørkere natt om fluks du ei favner din skatt.

Men er jeg vaaknet, og har jeg overgitt mig til Gud, saa er intet saligere for en sjel enn aa han funnet inn til denne frelsesgrunn. I mitt eget bryst fantes kun synd og skyld og gjeld og brøde, og det var intet aa bygge paa. Men i Jesus Kristus! Hos ham som paa Golgata blev gjort til synd for oss, hvor han tok ogsaa mitt skyldbrev frem for Guds ansikt og med sitt blod slettet ut den haandskrift som var mig imot!

En ufattelig sannhet; men det vidunderligste av alt for en sjel som spør:

Hvorhen skal jeg da fly fra lovens tordensky?

Med mine synder mange, hvor skal jeg trøsten fange?

Derfor heter det: Staa! Staa paa denne grunn. Staa i Kristi rettferdighet. Hold fast ved hvad han har gjort. Denne grunn—korsets grunn—er i egentlig forstand sannhetens grunn. Alt hvad der ellers maatte føres til torvs om frelsens vei er løgn og bedrag. Han som blev rykket inn i den tredje himmel sier, at selv om en engel fra himmelen forkynnte et annet evangelium, han være forbannet. (Gal. 1, 8).

La derfor ingen forføre oss, venner. La oss staa fast paa denne bibelens sannhet—dog ikke bare som en tom kunnskap, men som den sannhet vi selv lever paa. Gjør vi det, saa skal vi ogsaa gjennom kampen mot alt det onde og urene skritt for skritt helliges helt igjennem. Ved aa se inn i denne Jesu kjærlighet, se at alt hvad han ofret og led, det var for mig—maa jeg ikke da gripes av denne kjærlighet og si: Hvordan skal jeg gjøre den store ondskap og synde mot Gud?

Ofte har fristeren faatt lokke og bedra mig, det er sant, saa istedenfor aa staa, har jeg snublet ved vantro og ulydighet mot ordet. Men da har jeg lov til aa be:

A, skulde atter blive kold min kjærlighet til dig, da minn mig om Getsemane og om din sved for mig.

Saa staa da. Staa med løftede hender som Moses paa Refidims høi. Og skulde hendene synke saa har Gud gitt ogsaa oss en Aron og Hur til støtte. Han har i brodersamfundet gitt oss en kraftkilde til fornyelse. Hvor brodersamfundet pleies har man løftet fra Gud om bønnhørelse; og dessuten gir det den ensomme stridsmann den umiddelbare følelse av en større samhörighet. Og samhörighet gir styrke.

Saa staa da! Staa som en Kristi stridsmann. Alltid rede til kamp for egen krone, men ogsaa rede til aa gaa inn for fredens evangelium blandt de farvede folkeslag. Vi kalles under Jesu rikshærs banner mens det er dag. Natten kommer da ingen kan arbeide. Staa derfor ogsaa ferdig til flytning.

Der er en sabbatshvile tilbake for Guds folk. Hen den er kun for dem som har faatt sine kjortler tvettet hvite i Lammets blod.

Er du og jeg blandt dem?

—Einar Riiber.

Et stenhaardt hjerte og en jernvilje er en sammensetning, som ikke bringer meget godt med sig for nogen.

Det er de tomme og indoldslose fornøielser, som er de kostbareste.

I Brennpunktet

Kristendom Og Kunst

Der er en intim forbindelse mellom kristendom og kunst, saerlig sangens kunst. Vaar tid har ikke skapt noen framstaaende kunst av religiøs karakter, ingen stor maler, ingen sang av stor verdi. Hvorfor? Vi hverken tenker eller følger dypt om vaar tro. Det er framdeles et sant ord at en overfladisk godtkjøps—kristendom ogsaa liker billig, lettvin kunst. Dette er saerskilt sant naar det gjelder sang og musikk. Sykeligheten i vaar moderne kristendom er smertelig reflektert i vaar sentimentale, kvalme religiøse sang. Det har vaert sagt at kirkemusikken maa komme ut av folkets hjertedyp. Dersom en viss generasjon har en kristendom som er billig, bløt og verdslig, er det sagt, saa burde kirkens sang avspeile den slags kristendom. Neppe det. Religionens, den kristine religions musikk maa komme ut fra folkets hjertedyp, men ikke ut fra hjertet av en enkelt slekt. Der maa vaere tidløshet og verdensomspennende aand over den, Hvis vi tror det samme som Bach trodde, vil vi vaere istand til aa forstaa hans musikk. Dersom vi ikke forstaa ham, er det helst noe galt fatt med oss, ikke med ham.

David sang i natten, Paulus og Silas sang i fengslet. I den øvre sal i Jerusalem lydde sangen, de første kristne sang dempet i katakombene. Og siden katakombenes tid, har kirken sunget gjennom 1900 aar, fra domkirke og kapell, fra kloster og kor, fra alter og kirkebank. Luther laerte folket aa synge igjen. Han visste at det er ikke vanskelig for et trofast hjerte aa forstaa kirkens sang. Er der f. eks et barn som ikke forstaa meningen av de majestetiske ord: “Kom hit til meg, alle I som arbeider og baerer tunge byrder, og jeg vil gi eder hvile!” Vaar tros dype sannheter er lik sannheten i virkelig sang idet et barn forstaa dem, mens den selvkloke staar uforstaaende. Slik ogsaa med god sang og musikk. Du maa begynne som et barn og slutte som et barn. Det som liger imellom er en lang og bratt vei, men den fører sikkert til en dypere forstaaelse og paaskjønnelse, en rikere kilde til glede og indre tilfredshet av kirkens virkelig store skatter av religiøs kunst i sang og musikk.

—H. A. S.

En hilsen til pastor H. N. Rønning D.D. Paa hans fem-og-ottende fødselsdag; Mars 3, '47.

Tillykke med dagen, høiagtede bror, Signet var virket Gud gav Dig paa jord.

Han stod Dig bi i Din kamp og Din strid,—

Han Dig unde en livskveld: lys og blid.

Klart end jeg mindes da Du drog ud, I Herrens erind, med frelse-bud, Til et folk betynget af synd og nød At ogsaa for dem var Kristus fød.

I lidelser, trengsler, møie og savn Fik Du forherlige Herrens navn; Ogsaa blandt os, Dit eget folk, Lød klart Din røst, som en sandhets tolk.

Maa Herren kvege Din aften-stund, Og naar øiet lukkes i dødens blund; Naar solen daler tilsist i vest, Krist Dig byde til bryllups-fest.

O. A. Broughton

Camrose, Alta.

Den som er alles ven fordi han har penge at øde paa dem, blir gjerne alles nar, naar pengene slipper op.

FIRST CANADIAN BIBLE CAMP WORKERS' CONFERENCE

Saskatoon, Sask., witnessed on Jan. 6-7 a milestone in Canadian YPLL work. On these dates, pastors, circuit presidents, and Bible Camp officials from Saskatoon and Alberta received and exchanged ideas pertaining to the physical and spiritual conduct of our Canadian Bible camps.

The conference opened on Monday, Jan. 6, at 7.30 p.m., with a Bible Camp inspirational service at Zion Lutheran Church. Pastors Storaasli and Dale greeted the delegates and visitors. Pastor A. M. Vinge (C.L.B.I.) presented a challenging message on "The Purpose and Future of Our Bible Camp Movement," I Cor. 2:2, centering his thoughts around the following headings:

I. Rooted in the Word. (a) Born in Prayer; (b) Holding Forth the Word.

II. Building on the Word. (a) Hold and Win; (b) Walking With Him; (c) The Abundant Life: (1) Nurture for the Soul; (2) Health for the Body; (3) Stimulus for the Mind; (d) New Sense of Values: (1) The Joy of the Christian Life; (2) The Mission Vision.

III. Advance With the Word: (a) Not I, But Christ; (b) The House on the Rock; (c) In His Word Till He Comes.

On Tuesday, Jan. 7, at 9 a.m., the second session of the Bible Camp Conference took place at the Y.M.C.A. Pastor M. S. Johnson led a Bible study and discussion on "In the Midst of Thy Camp," Deut. 23:14. He dealt with the following main topics:

I. Objectives: A. Objectives that give us the basis for our supreme objective—(1) Well attended camp; (2) Well equipped camp; (3) An enjoyable camp. B. The Supreme Objective—(1) A Christ-centred camp in keeping with Deut. 23:14.

II. Dangers: Golden calves—(1) Exodus 32:1-6; (2) A worldly camp vs. a holy camp; (3) Necessity of keeping the supreme objective before us.

III. Emphasis: A. Holy Camp—Supreme Objective; B. Attained by Bible emphasis—displacement of golden calves of Christless objectives, prayer, and the sense of the presence of God. Let us ask God to help us put away the unclean (Col. 3:1 f.f.) in—(1) Self and (2) Campers.

A short prayer session concluded this part of the morning session.

Mr. G. Loken then conducted a discussion session on 1947 Camp Dates, Speakers and Publicity. Mr. Loken is our Bible Camp Co-ordinator and this session was a demonstration of what co-ordination of Bible camp activities consists of.

Choice of speakers and dates for 1947 Bible Camps were tabulated and used in an attempt to draw up schedules for speakers so as to enable the speakers to reach the camps that wish to have them.

After a short recess Mr. Loken led a discussion session on the "Improving of Our Organization, Sites and Buildings." Questions were raised and discussed by the group (much material had been "dug up" by Mr. Loken and Dr. Storaasli and stapled into a booklet. These booklets placed in the hands of the delegates served as a guide to discussion and as a valuable source of information for the delegates. Every League should have one of these booklets). Some of the questions and problems brought up were:

1. Should Bible Camps have priority in July in our district?
2. Is our Bible Camp publicity adequate? How should district publicity be financed?
3. How should each camp pay speakers from outside the circuit?
4. How much should each camp pay speakers?
5. How should camps be owned? What legal papers are advisable?
6. What precautions should be taken regarding private cabins on the Bible Camp site?
7. How can we best improve and

PRESIDENT'S COLUMN

"And ye shall receive power, after that the Holy Ghost is come upon you." (Acts 1:8a).

Power For This Hour

By the time these lines are read, our church will already be well along in the Year of Evangelism, under the theme, "Power for this Hour." If this drive can be half as successful as the Centennial Appeal was financially, our church will be a different church after 1947. We pray that this may be so. We are working that it may be an accomplished fact. Our District Luther League also plays an integral part in this Advance With Christ.

What is evangelism? It is simply bringing the Gospel of the saving love of Christ Jesus into more hearts. Our "Faith in Action" Program was set up to help in this. Our entire Luther League organization, with the Every Member Plan, is geared to this purpose. Let us go all out in support of this program.

The first step of any work for God's Kingdom must be Power Through Unity, and this Unity comes through a united purpose, and union through the fellowship of prayer. Let us be concerned about the unchurched, and especially about the unsaved in our communities. They are everywhere about us, perhaps even in our own family relationships. Let us begin by earnestly praying about them, and as God gives us power and strength to testify and witness for Him, results will be forthcoming. What the Church today needs is **spiritual power**, and you and I make up the Church. The Church is no stronger spiritually than we are individually. So let us personally strengthen our lives through the Means of Grace, the Word and the Sacraments, so that God can use us in an even greater way.

God promised power to the disciples, and He promises it to us, if we are willing. Opportunities are great today, but it still depends upon our willingness to be emptied of ourselves and filled with God's spirit. May we go forward in the year, Power for this Hour, knowing that there is no other program under church or private enterprise that really counts at all. Let us help make the Year of Evangelism a Year of Spiritual Power. —O. K. Storaasli.

conserve the beauty of our camps?

8. Are we in favor of insurance of camp property?

9. Ideal type of chapel, dormitories, kitchen, dining hall, office, faculty cabins, etc.

10. Ideal playgrounds?

The third session took place in the Y.M.C.A. at 2 p.m., Jan. 7, under the leadership of Dr. Storaasli. The discussion centred around "The Daily Camp Program." The discussion fell under three main headings:

I. Curriculum

1. Planned course of studies for 3 or 4 years in advance.
2. What is the proper balance in our curriculum?
3. How many classes shall there be in the morning?
4. How long should each class be?
5. Ideal number of days in a Bible Camp?

II. Use of Outside Speakers

How much should outside speakers be used? The camp is a fine place for the pastor to meet his young parishioners under companionable conditions.

III. Recreation

1. The recreation program. (Varied enough to take in all types of interests).
2. Safety measures at Bible Camp. In this respect Dr. Storaasli stressed particularly the dangers at the waterfront. The "Buddy Plan" was recom-

YOUNG PEOPLE'S LUTHER LEAGUE

LUTHER S. OLSON, Editor, Camrose, Alberta

mended as a safety system for the swimming period. (Study the "Buddy Plan" and see if you don't think it a good one to adopt for your camp this summer).

Dangers to Be Noted in the Spiritual Program of Bible Camps

1. Feeding on the Word of God is more important than an immature conversion.
2. Counting success of the camp by numbers enrolled or by number converted is an artificial way of measuring success in God's Kingdom.
3. Speakers must guard against presenting themselves, rather than the Word of God.
4. Campers should not be so critical that they cannot get to work when they come into their home congregations. A camp should build up Christians, for service, and challenge those who have not yet accepted Christ to do so now.
5. A day-by-day Christian experience and life should be considered more important than the short mountain-top experience of a camp. A camp should help the person live a stronger Christian life.

Other Topics Discussed

1. Camp discipline.
2. A camp paper, mimeographed or hectographed, has proven very popular.
3. Personal conferences with faculty members and pastors should be encouraged. Problem here is to get students to consult with pastors.
4. Holy Communion should be a part of every Lutheran camp, under proper congregational supervision, of course. Nearest congregation can sponsor service. (Considerable discussion here).
5. What about an adult Bible Camp for families, S.S. workers, and church workers? Could we have one in Saskatchewan and one in Alberta in 1947?
6. What should be our attitude to intersynodical Bible Camps? It might help to strengthen our camps in certain areas.

Dangers in the Afternoon Program

1. It must not become the program of the camp.
2. It must not be too strenuous for growing boys and girls.
3. It must not be for a few athletes only.
4. It should familiarize campers with one another, but not encourage "coupling up" unduly.

This session ended the discussions but left many questions and problems unanswered. The need for this First Bible Camp Conference was amply demonstrated by the variegated and numerous problems presented and by the similarity of the Bible Camp problems themselves. Our Bible Camps represent a real force for "good" in our YPLL. We, under God's guidance, must strive to make our camps serve God's purpose faithfully.

The fourth session of the Bible Camp Conference was held in Zion Lutheran Church at 7.30 p.m., Jan. 7. Pastor Dale, District president, addressed the meeting, using as his topic "Toward a More Effective Canadian Lutheran Church," Eph. 1:3. He dealt with the topic as outlined below:

I. Vitalize Our Existing Church

1. Bibles in all homes and for each member of the home.
2. YPLL emphasis on PTL and Bible Camp.
3. Family altar.
4. Re-emphasize other means of grace.
5. Make the message of Jesus Christ personal.

II. Claim Our People (only half of Lutherans belong to church)

1. Our program has not been aggressive enough.
2. Only increased 192 members in Canada District last year.
3. Personal work.

4. Program of evangelism in 1947.

III. Establish Our Church

1. Canadians have an inferiority complex.
2. Make no apologies for being a Lutheran.
3. Use order of worship of the church: (a) Preacher shouldn't steal whole show; (b) Use Lutheran Hymnary order of service; (c) Preachers use robe—cover the man; (d) Non-ritualists are the worst ritualists; (e) Cast out that which detracts from the message.
4. Strong publicity—local papers, parish papers, radio, etc.
5. Indoctrination—e.g., explain justification by faith.
6. Educate concerning the work of the church in all departments.
7. Reach out in a Home Mission Program.

This session brought to a close the First Canadian Bible Camp Workers' Conference. Whether or not there will be another such conference, time will tell. The value of this conference will no doubt manifest itself in various ways as we again come to another Bible Camp season. Let us as Luther Leaguers faithfully continue to pray for this project of ours and to support it in every other way possible. —Editor.

Treasurer's Report — Jan. 7, 1947

Presented at YPLL Board Meeting, Saskatoon, Sask., Jan. 7, 1947.

Receipts:

Oct. 1, 1946, rec'd from	
M. B. Odland	\$ 379.63
Oct. 1, 1946 to Jan. 7,	
1947, receipts	930.64
Total receipts	\$1,310.27

Payments:

Oct. 1, 1946 to Jan. 7, 1947	498.70
Total cash on hand	\$ 811.57

Analysis of receipts:

Balance on hand	\$ 379.63
Workers' conference	185.58
L.L. occasional gifts	101.32
Individual gifts	50.21
Sask. Circuit Bible	
Camp Insert	10.00
Faith in Action	583.53
Total	1,310.27

Faith in Action receipts:

S.L.B.I. and Bethlehem	
L.L., Outlook	\$ 208.35
Carrot River Valley L.L.	23.00
Weldon L.L.	21.53
Bethlehem L.L., Kingman	13.51
Kingman L.L., Salem	
congregation	20.62
Parkside L.L.	10.10
Sexsmith Jr. and Sr. L.L.	5.25
Saron L.L., Hagen, Sask.	28.50
Birch Hills L.L.	12.09
Camrose L.L.	52.92
Concordia L.L., Parkside	10.00
(\$2.50 to Youth for Christ)	
Beaver Creek L.L., Ratner	10.00
Valhalla Centre, L.L.	37.50
Prince Albert L.L.	45.00
Zion L.L., Saskatoon	85.16
Total	583.53

A total of 16 leagues have contributed \$583.53, making an average contribution of \$36.47 per league thus far. Each board member, as he returns home, should put his hands to the plow and encourage the leagues that have not as yet observed "Faith in Action" Sunday to do so and make as generous a contribution as possible. Our Parish Worker program already commits us to a budget of over \$1,200.00 yearly!

Perhaps our leagues and circuits could make periodic contributions to our Faith in Action project. We point you to the figure of \$101.32 received as "Occasional Contributions" from various leagues.

Respectfully submitted,
PASTOR M. S. JOHNSON, treas.